Seminar – On Averroes and Iranian Style of Psychoanalysis which becomes Argentine or French

By Shomit Sirohi

Introduction

Dialogue –

“So how the fuck do we meet?’

“Fuck it, if you qualified it with a, revolution, b jokes, and c, love, and many elipses – like walking to a department store and paying from the house, and then buying some phone and talking in Arabic – shifted to making it to a messianic Meccan part of town, with a thesis this is Arab rights going on on the region, for its simple literary and philosophical

experience of Averroes daily – which then shifts to in fact women and their lifestyle covered a lot for wealthy logics shifted in jazz dynamics to how to live a surrealist writerly life and slow developments of this for years which has many lines of Aijaz as a film based on going to labour in France – all of this then means so many things about meeting – we could just

be in a criminal state in South France, Marseilles and meet there – but that would be militant, and the gesture would matter for simple Quran – actually it doesn't matter – search for the best option brother, God be with you – only the best option plays itself out God bless.
Ant-thesis we plan and meet as regular philosophical behaviour

evident to us – synthesis – a declining line falls into the musical alignment of the logics – like covering France and Aijaz and shifting to small details of Iran in Mohammad and then making it to a contingent encounter – God bless you made it, it was like a fast cut argument – as we were covering the news – the pure synthesis is the speculative fourth – I

was keeping it elliptical – I meant love to all. Whatever meets in whatever ways. Althusserianism then – with a message on Talmud “We were in a road, and lost, like that Mejicanos perdido en Mejico or even Jordan.” Talmud adapted to literature today.

I. Mallorcan Elipses

Why not a number of elipses – just keep qualifying arguments in elipses that follow Mallorcan architecture and spandrels.

II. Other Elipses from Daily Life

Imagine going to a protest, a working class protest and developing

a thesis, anti-thesis and synthesis in Althusser with elipses in it – not French Hegel, but psychoanalysis in Sirohi.

III. Why Birds? What was Averroes arguing?

He meant a simple elipses covered over and over again – like a Roshomon of the Gospel

covered extensively – and made into a learning habit.

IV. Cover Instead not Repetition, but Difference and Repetition

Not to repeat the tragic arguments but to differentiate its singularity – the conatus of Spinoza is then in fact a singular conatus –

we lived in crisis to singularize our lives.